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S E R M O N

P R E A C H E D

Before the Right Honourable,

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O F



L O N D O N,

A N D T H E

Court of Aldermen, &c.

*On Wednesday in Easter Week, in the
Church of St. ANDREW Holborn.*

Being One of the Anniversary Spittal SERMONS.

By EDWARD FOWLER, D. D.

L O N D O N,

Printed by T. M. for Brabazon Aylmer at the Three
Pigeons against the Royal Exchange in Cornhil, 1688.

702:90

To the Right Honourable
Sir John Shorter,
Lord Maior of *London*,
AND
The COURT of Aldermen.

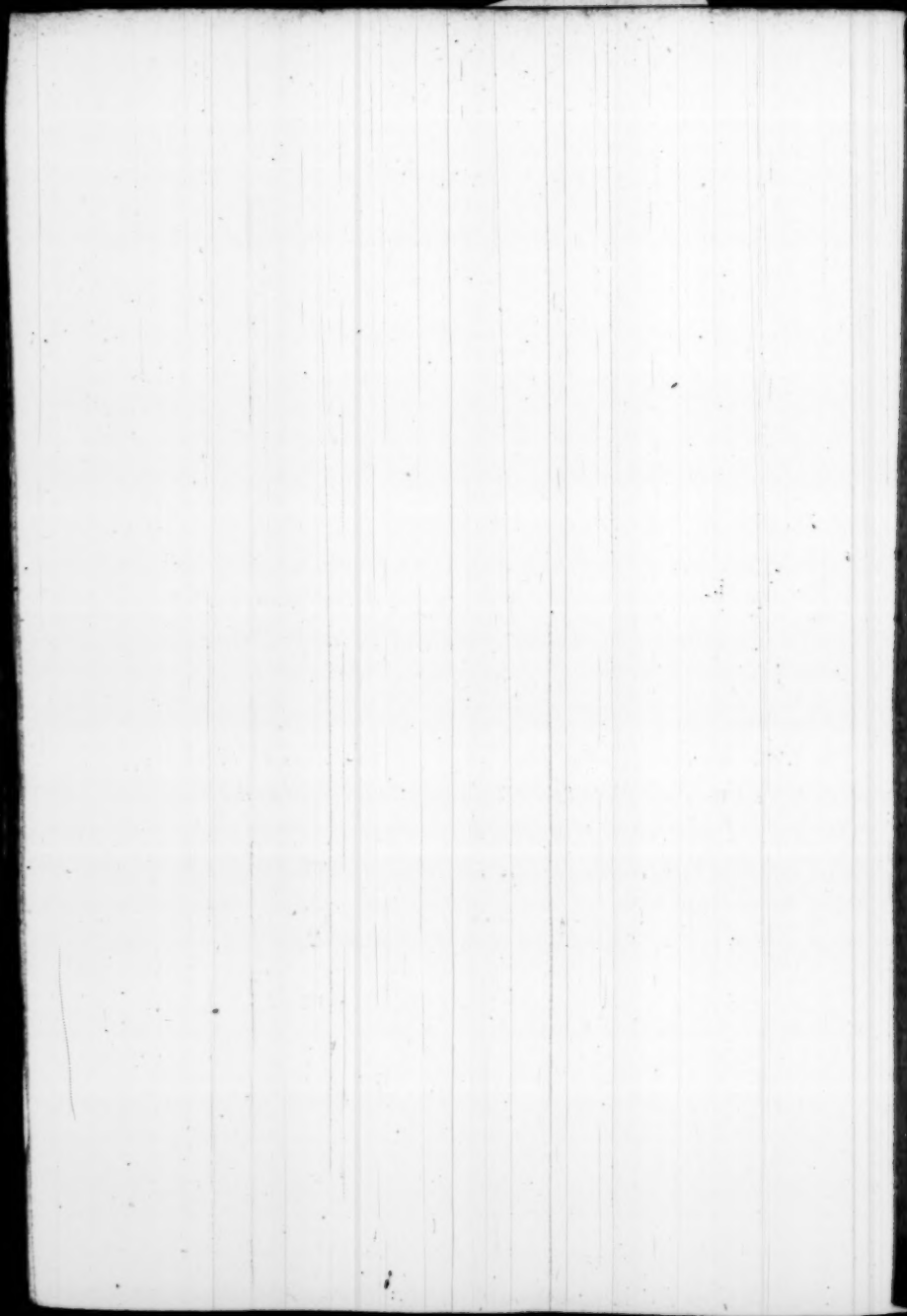
Right Honourable,

THe Sermon which by Your Appointment I Late-
ly Preached, and You heard, I have now in
Compliance with Your Order made more Pub-
lick; hoping that by this means it may be the more
Serviceable, through the Blessing of GOD, to the
Charitable Design (and that towards the Rich no
less than the Poor) which, my Conscience bears me
Witness, I sincerely propounded to my self therein.
Which that it may, is the earnest Desire and Prayer of,

Right Honourable,

Your most Humble
Servant,

Edw. Fowler.



A
S E R M O N

Preached before the Right Honourable the
LORD MAIOR of LONDON,
AND THE
COURT of ALDERMEN, &c.

Luke 16. 9.

*And I say unto you, make to your Selves Friends of the
Mammon of Unrighteousness; that when ye fail, they
may receive you into everlasting Habitations.*

That Saying of the *Wise-man*, *Money answers all things*, is no doubt in the Opinion of the *Children of this World*, one of the *Wiseest* of all his Sayings. And whosoever observes how zealous Men are in the pursuit of Money, what Labour and Toyl both of Body and Mind they undergo, and what eminent Hazards both of Soul and Body they run themselves into, for the Gaining of it, must needs conclude, that there's scarcely a more Universally-received Maxim than *This*, that *Money answers all things*. But yet, so silly are the incomparably-greater number of poor Mortals, as to take this for granted, in such a sense, as wherein their manifold Experience tells them, there can be nothing more False: And least to think of *that* sense, in which it is especially

especially and most eminently True. They think that the *Heaping up* of this Worlds Wealth, is the most Effectual Course to have all their Needs supplied, and Desires answered : Whereas a *Wiser*, as well as *Greater* Person than King *Solomon*, even our Blessed Saviour (and *Solomon* himself too) hath again and again assured us, That the *Well-spending* it is the best means we can use for the obtaining of our Wilhes. And particularly, *those* words of our Saviour, *now read*, assure us of *This* ; viz. *And I say unto you, make to your selves Friends of the Mammon of Unrighteousness, &c.*

By the *Mammon of Unrighteousness*, we are to understand *this World's Goods* : So *μαμωνᾱ*, which is more a Syriac than a Greek Word, signifies. But why they should be called, *μαμωνᾱ τῆς ἀδικίας*, Mammon of *Unrighteousness*, there are various Conjectures ; of which (perhaps) the truest is, that it may best be rendered, *Vain or false and deceitful Riches*. For *δίκαιον* just, and *ἀληθινον* true, are taken in the same sense, and put one for another, in several places, by the Sacred Writers ; as also *ἀδίκον* unjust, and *δολιον* deceitful. And in the 11th Verse of this Chapter, *μαμωνᾱ ἀδίκον*, which varies from *μαμωνᾱ ἀδικίας*, not in Sense, but only in the Phrase, by an ordinary Hebraism, is opposed to *μαμωνᾱ ἀληθινόν*, true Riches. If therefore you have been unfaithful in the Unrighteous Mammon, Who will commit to your trust the True Riches ? Which is as much as to say, If you have been unfaithful in those Riches, which deserve not that name, Who will intrust you with real, true, substantial Riches ?

But in what sense soever we understand this Phrase, we must confess, that the things which are so eagerly pursued, and so vehemently thirsted after, have but little Credit done them by being thus expressed. Yet, since no less a Person than our *Blessed Lord*, hath bestowed

flowed this Name upon them, we are certain, that, as generally-adored an Idol as *Worldly Wealth* is, it is not given it without just cause, that it hath it not for nought.

Make unto your selves Friends of the Mammon of Unrighteousness. This Figurative manner of speaking is well suited to the *foregoing Parable*; the Summ and Substance of which is this: *The Steward of a certain Rich man was accused to him of wasting his Goods, and his Lord hereupon requiring him to give Account of his Stewardship, and threatening him, that he should be no longer Steward, he immediately resolves upon this Course, for the securing to himself a Livelihood; viz. the drawing of his Lords Debtors into the same guilt of Cheating him: Foreseeing, as easily he might, that their fear of his telling Tales would lay an Obligation upon them, to maintain him among them.*

Now my *Text* is the *Moral or Application* of this Parable: And therein our Lord adviseth us to be as *Wise and Prudent*, as this Steward was *wickedly Crafty*; viz. As he made Friends of his Lord's Riches to procure him Houses to live in, when his Lord's House would no longer hold him, so we should make such Friends of our own Riches, as that when we are turned out of this *Earthy house of our Tabernacle*, we may be received into *Everlasting Habitations*; or into a *Building of God, an House not made with hands, eternal in the Heavens.*

Make to your selves Friends of the Mammon of Unrighteousness, that when ye fail, (i. e. when ye die) they may receive you, &c. i. e. you may be received. Like that in *Luk. 6. 38.* where *Good measure shall they give into your bosom*, signifies, *Good measure shall be given, &c.* And like that in *Ch. 12. 20.* where *They shall require thy soul*, is as much as, *Thy Soul shall be required of thee.* And other instances, of the like forms of Speech, I might present you with.

So that the sense of *this Verse* may be thus express: *Do you so use the things called Riches, with which God intrusts you as his Stewards in this World, as that when you take your leaves both of them and it, you may have Riches truly so called, in the Kingdom of Heaven.*

First, It is, you see, *Supposed* in these words: That let us stock our selves never so plentifully with this *Worlds Wealth*, yet there is no help for us, but *fail we must*; we must *die* sooner or later, and leave it all behind us. Thou that hast *best Feather'd thy Nest*, and *laid up the richest Treasure on Earth*, shalt not be able to *redeem thine own life* there with any more than thy *Brothers*, nor to *give to GOD a ransom for it*. It may

enable thee to make a great Figure, and to flourish in the World for a little while, but it cannot secure thy continuance therein, for one day or hour. *Thou maist be in great Power, and spread thy self like a green Bay tree, but thou shalt quickly pass away notwithstanding, and be no more here, and he that seeks thee shall not find thee.* The most Wealthy and Powerful have no power over the Spirit, to retain the Spirit, neither have they power in the day of death. *This is an Evil among all the things that are done under the sun, that there is one event unto all, unto the Rich and Poor: But this is an intolerable Evil, and never sufficiently to be lamented, that the hearts of the far greater part of the Children of Men, and especially of Rich men, are full of Evil; and madness is in their Hearts while they live, and after that they go to the dead.* He who hath most improved his time in filling his Chests, and laying House to House, and Field to Field; as he came forth of his Mothers Womb, naked shall he return, to go as he came; and shall take nothing of his Labour along with him, which he may carry away in his hand: in all points as he came, so shall he go; and what profit hath he, he hath but laboured for the Wind; that is,

sup-

Psal. 37. 35.

Eccle. 8. 8.

Ch. 9. 3.

Ch. 5. 15.

supposing he hath not taken the Advice in the *Text*.
 This man cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. And though we know nothing more certainly, than that die we must : Yet so inconsiderative are the Generality, that they know not their time ; but as the Fishes that are taken in an evil Net, and as the Birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them. Though we all know that we must fail, and can't be assured but we may the next moment ; and have innumerable Warnings given us to prepare for death, yet most die suddainly, and before they are aware. O that we were wise, that we understood this, so as to lay it well to heart, that we would consider our later end.

Ch. 6. 4.

Ch. 9. 12.

Deut. 32. 29.

So much for that which these words suppose.

Secondly, That which is *Expressed* in them, is, *That the well-employing, and doing good with the good things of this present Life, shall be rewarded with infinitely-better things in the Life to come.*

And of *this*, we have the fullest Assurance from these two Considerations, and from either of them, viz.

I. That one Phrase, whereby our Saviour expresseth *doing Good* and being *Charitable*, with our earthly Enjoyments, is *laying up a Treasure in Heaven.*

II. That He hath intitled the Heavenly Happiness to the sincere performance of *this one Duty*, by many Promises and Declarations.

First, One Phrase, whereby He expresseth *doing Good* with our Earthly Enjoyments, is *Laying up a Treasure in Heaven.* This we find, *Matt. 6. 20.* In the foregoing Verse our Lord saith, *Lay not up for your selves Treasures on Earth, where Moth and Rust do corrupt, and where Thieves break through and steal.* Or, *Do not board up your Riches*, there being no Goodness in

them, but what consisteth in the *well-using* of them; and besides, by *boarding them up*, they will be liable to be either *spoiled*, or *stolen from you*. It follows, *But lay up for your selves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through and steal, &c.* Or, according to your Ability, *do Good* with your Estates; make them serviceable to Works of Piety, Mercy, and Charity. And agreeably to this sense, He thus proceeds: *The Light of the Body is the Eye; if therefore thine Eye be single* (*ἀπλῆς*, which may better be rendred *Liberal*, as *ἀπολόγους* signifies *Liberality* in several places) *thy whole Body shall be full of Light: But if thine Eye be evil*, (*φθονήης*, *Envious*, or *Corvetous*) *thy whole Body shall be full of darknes*. And this is plainly the Meaning of this Verse, *viz.* As the *Eye* enlighteneth the whole *Body*, and guides it this way, or that, so a *liberal mind* hath a like Influence upon all the Actions of a Christian: But where an *Uncharitable Spirit* is, there's nothing but *Darkness*, or the abounding of evil Works. So that it appears by the *Context*, that this Phrase, *Laying up a Treasure in Heaven*, was designed by our Lord to signify, *being liberal and bountiful with our Riches*: But there could be no reason for his so calling it, were it not to assure us, that by *this means* we shall undoubtedly *obtain* a *Treasure there*. And the like He doth, *Luk. 12. 33. Sell that ye have, and give Alms*, or rather than excuse your not giving Alms by your want of Money, make Money of what you have, that you may give Alms. And to encourage hereto, he in the next words calls it, *Providing our selves Bags, which wax not old, a Treasure in the Heavens which faileth not, where no Thief approacheth, neither Rust corrupteth*. And in imitation of our B. Saviour, S. Paul calls it, *Laying up in store for our selves a good*

See Dr. Hammond's Note on this place.

Foundation, against the time to come. 1 Tim. 6. 17. *Charge them that are Rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the Living God, who giveth us richly all things to enjoy: That they do Good, that they be rich in good works, ready to distribute, willing to communicate.* O what a Charge is this! How happens it that so few comparatively will Obey it? But What *Encouragement* is there to it? Surely the greatest imaginable, for it follows; *Laying up in store for themselves a good Foundation against the time to come, that they may lay hold on Eternal Life.* Or, Rich mens being *Rich in good works*, is, *Laying up in store for themselves a good Foundation*, or *Treasure*, *against the time to come, &c.*

Secondly, Our Lord hath intituled the *Heavenly Happiness* to the sincere performance of this *one Duty*, by many *Promises* and *Declarations*. As we have *one* of these in the *Text*, so the time would fail me to recite all those which our Lord hath given us out of his own mouth, and by his Apostles. I shall now Content my self with presenting you with *two* or *three* of those which he *himself* delivered. In *Mat. 25. 34. &c.* He expresseth no other reason for the pronouncing of that *Joyful Sentence*, *Come ye Blessed of my Father, inherit the Kingdom prepared for you, from the foundation of the World*, to the *Sheep* on his *right hand*, but this; *I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; Naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came unto me.* Verily I say unto you, *inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* And on the contrary, there is no reason exprest, why the *Goats* on the *Left Hand* should have so *Horrible a Sentence* pronounc'd against them, as, *Depart from me ye Cur-*
sed,

sed into everlasting Fire, prepared for the Devil and his Angels, but this ; I was an hungred, and ye gave me no meat ; thirsty, and ye gave me no drink, &c. Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me. Again, see what our Lord saith, Luk. 6. 35. Love your Enemies, and do good, and lend, hoping for nothing again, (or hoping for no Reward from those whose Benefactors you are, and charitable Creditors) and your reward shall be great, and ye shall be the Children of the Highest, &c. And Mat. 5. 7. Blessed are the merciful, for they shall obtain mercy. Whereas S. James hath declared, Ch. 2. 13. that He shall have judgment without mercy, that sheweth no mercy.

I am sure you will acknowledge, that there's no need of going farther than these *two Considerations*, for the Confirmation of the Doctrin raised from the *Text*.

If it be asked, How this *one part* of Religion can be said to give a Title to these *Everlasting Habitations* ? I hope none of us do believe, that there is any thing more of *proper Merit* in these than in other good works ; since the Falsity and Dangerousness of the Popish Doctrin of *Merit* hath been sufficiently exposed to us from time to time : As also, the Folly of imagining that *Creatures* can deserve any Reward at the hands of their Great Creator ; and much more, of thinking that *Sinners* can ; and much more, that they can deserve such an immensely Great Reward as the *Kingdom of Heaven* by the best Works they are in a possibility of performing ; these Works not bearing the least proportion with that Reward. Nor need I surely go about to perswade a Congregation of *Protestants*, That the *Righteousness of Christ* is the only *Meritorious* or *procuring Cause* of whatsoever Good we have received, or can hope to receive. And as to that Saying, that *Christ hath merited, that we may merit*, 'tis so far from being

good *Doctrine*, that 'tis impossible to make any good *Sense* of it. But,

1. Works of *Mercy* and *Charity* are *Conditions*, to the sincere performance of which, GOD in his infinite Grace and Bounty, and for *Christ's sake*, (or in and through Christ) hath promised these *Everlasting Habitations*: And they are such Conditions as our Saviour might well propose, without naming any other with them, because the *whole* of Religion is virtually contained or implied in them. Who knows not, that Faith, and Love, and Obedience, are words which severally express in Scripture *all Religion*? But all these are implied in *true Christian Charity*. Both the Tables are comprized by our Saviour in the *Love of God and our Neighbour*; and the sum of what is required in the Gospel, is sometimes expressed by *Believing*, and other times by *Obedying*. Now, as Charity hath a respect to God's Gracious *Promises*, or as a Christian is excited thereto by *them*, so is it an eminent Act and Exertion of *Faith*: As it hath respect to the many *Commandments* of GOD and our Saviour, so every act of *Charity* is an act of *Obedience*: As it hath respect to our infinite *Obligations* to GOD and our Saviour, and is an Expression of *Gratitude* towards them, so every act of Charity is an act of *Divine Love*: As it hath respect to the *Necessities of our Brethren*, so is it an act of *Brotherly Love*; and that which hath these several respects, is the truly *Christian Charity*. Considering this, well might S. James say, *Ch. 1. 27. Pure Religion and undefiled before God and the Father is this, to visit the Fatherless and Widows in their Affliction, and to keep ones self unspotted from the World.* And therefore good reason had our Saviour here to instance solely in employing our Estates in *doing Good*, as that which intitles to *Everlasting Habitations* in the Heavenly Man-

Mansions. And *this* likewise justifies that Advice of the Prophet *Daniel* to *Nebuchadnezzar*, *Ch. 4. 27. Break off thy sins by Righteousness, and thine iniquities by shewing mercy to the Poor, &c.*

And also this interprets to us those words of *S. Peter*, *1 Ep. 4. 8. Charity shall cover the multitude of sins. Above all things, have fervent Charity among your selves, for Charity shall cover the multitude of sins.*

2. Works of Mercy and Charity give a Title to these *Everlasting Habitations*, as they are the *best Evidence* of our being *Regenerate*, and Christians in *Deed* as well as in *Profession*. The *Tree*, saith our Saviour, *is known by its Fruits*. But it hath already appeared, and will farther appear, that *no Fruit* speaks a *good Tree* like *these Fruits*. And therefore *S. Paul* preferreth the *Grace of Charity* before the *Graces of Faith and Hope*. And now abideth *Faith, Hope, and Charity*, but the *greatest of these is Charity*, *1 Cor. 13. ult.* 'Tis confess'd, he doth not here mean by *Charity* the meer giving of *Alms*, as appears by the *third Verse* of this Chapter; but, as wheresoever *that Charity* is, which the Apostle describes in the foregoing Verses, there will be a cheerful forwardness to the relieving of our *Necessitous Brethren*, so this forwardness proceeding from the forementioned Motives, is the *best Expression* of that *Charity*. And what *single Evidence* of a Man's, being a *good Christian*, can excel, nay can equal *this*? Who can doubt whether *that* man doth truly and sincerely *Believe in God*, and embraceth with his Heart, that Religion which he professeth with his Tongue; or whether he hath a *powerful Sense* of another Life, and *sets his Affections on the things above*, that can freely forego *present Profit and Advantage* for their sake? What surer Argument can there be of our sincerely *loving GOD* and our Blessed Saviour, than our readily parting with those things at
their

their Command, which the Generality are so tenacious of, and most unwilling to let go, upon any other account, than the some way or other *-serving themselves* ? I mean promoting their *carnal* Interests. And I need not say, that *this* is the best Evidence of a *man's loving his Neighbour as himself*, since all other Signs thereof, can signify nothing without *this*. For 'tis too plain a Case to need proving, that *he is a Lyar* who pretendeth love to his Neighbour, while he cannot find in his Heart to Relieve him in his Necessity, in some proportion to his Ability. *S. John* makes *this* the great distinguishing Character of a sincere Lover of G O D, from an Hypocritical Pretender to the love of Him, in 1 *Ep.* 3. 16. *Hereby perceive we the love of God, because He laid down His life for us ; and we ought to lay down our lives for the Brethren : Or, for the promoting of their eternal welfare. But whoso hath this Worlds Goods, and seeth his Brother hath need, and shutteth up his Bowels of compassion from him, that is so far from venturing his life for him, that he will not so much as open his purse to him, How dwelleth the love of God in him ? My little Children, let us not love in word or in tongue, but in deed and in truth.* Or, Let us not only profess Love to our Brethren, but demonstrate the sincerity of that Profession, by Acts of Bounty and Beneficence. Then it follows, *And hereby we know that we are in the truth, and shall assure our hearts before him, &c.* Or, We cannot desire a more certain Evidence, a more infallible Mark, of our being *upright-hearted* Christians, than such a temper of mind as shall be on all occasions engaging us in such Works as *these*.

3. By Works of *Mercy and Charity* we are made more and more Capable of being received into these everlasting Habitations ; more and more meet to be partakers of the Inheritance of the Saints in light ; which

- principally consists in a *Likeness* to God, and a *Complete Enjoyment* of Him. There is nothing whereby we can so *Resemble* GOD, and therefore that can put us into such a *Capacity of Enjoying* Him, as our being habituated to these Works. The Divine God-like Nature must needs most eminently appear in *these*, since *Mercy and Goodness, Benignity and Loving Kindness* are the Perfections by which the *Best of Beings* doth above all other Recommend himself to us; as might be largely shewed from the Holy Scriptures. Therefore the Definition which *S. John* gives us of God, is,
2. John 4. 16. *Love. God is Love, saith he, and he that dwelleth in Love dwelleth in God, and God in Him. The Lord is good to all, saith the Psalmist, and his tender mercies are over all his Works. Nothing is so natural to Him, as Doing Good. The Prophet Isaiah calls his Judgments and Acts of Severity his Strange Work. And the Prophet Jeremiah tells us, that He doth not afflict willingly, nor grieve the Children of men. The Divine Severity is not an Effect of Choice, but of Necessity, for the maintenance and upholding of God's Government of the World. It proceeds from a Necessity of Sinners making. But He hath thus declared, by the now nam'd Prophet, I am the Lord, which exercise Loving-Kindness and Righteousness in the Earth; for in these things I delight, saith the Lord. Τὸ θεῶν φύσις ἀγαθότης ἐστίν. 'Tis as natural to God to do good, as to Fire to warm, and to Light to enlighten, saith S. Clemens of Alexandria. Those therefore who do most good, and are most delighted therein, are most like to God; whereas those who most Resemble Him in Power and Knowledge, if void of Goodness, (the Devils for instance) are most unlike Him. And those who are most like to God, are best qualified for enjoying Him; and capable of enjoying most*
- Stromat. Lib. I
p. 313.

of Him. And such as by their *Likeness* to God, are fitted to Enjoy Him, shall not fail so to do; I may truly say cannot. *Χωρῆν γὰρ ἀνέγκη τὸ ὁμοίον πρὸς τὸ ὁμοίον.*

There cannot be a separation betwixt God and his Likeness, said the Philosopher excellently. Microcles.

The Application.

NOW from what hath been Discourfed, we learn, *First*, Wherein lieth the *Goodness* and *Desirableness* of a plentiful Fortune. If we give any Credit to our Blessed Lord, we must believe that it doth not lie in its inabling us to *Lay up*, but to *Lay out* the more, and that upon *Pious* and *Charitable* Designs, not upon our Selves or Families, (and much less to gratifie Pride or Luxury) and the better to promote by that means, the Great Business for which we were sent into this World; to make our selves so much the greater Blessings to it, and more to glorifie our Creator and Redeemer by *Good Works* than we are capable of glorifying them *without* Plentiful Estates; and to attain to the Higher degrees of Blessedness and Glory in the World to come. I say, we are abundantly satisfied from what our Lord hath declared to us, in our *Text* and other places, and from what hath been discourfed, that *herein alone* consists the Advantage of being *Rich*. And he is a Person not sufficiently purged from Worldliness and Sensuality, who endeavours or can desire to be Rich for *other* Ends;

or to make his Children so for *any other reason*, than that by this means they may be the more *serviceable to their Fellow-Creatures*, may bring the more *Glory to G O D*, and *gain the larger Proportions of Bliss and Happiness* in the other Life : In Comparison of which *this* Life is nothing worth ; and truly all things considered, not worth any thing in *it self*, nor at all desirable, but as 'tis a State of Probation for the fitting and preparing us for an *infinitely better*. And if we considered how far a large Estate is from making the Owners of them Happy in *this* life, nay, how it involves them in innumerable anxious Cares and distracting Troubles, and a World of Misfortunes, which *those* are secure from, who possess but just so much as not to stand in need of the Charity of *others*, we should think it the most desirable thing for *our selves*, and *ours*, to have no whit more than *Agurs* with, *viz.* a *Competency*, except for the foresaid Purposes. And especially considering the *Dreadful Account* which those shall be called to, who have not Hearts to imploy their Riches to such purposes, and *withal*, what our Lord hath said of the extreme *difficulty* of Rich mens entering into the Kingdom of Heaven (in regard of the difficulty of their *not trusting* in their Riches, and of their not being made Covetous, or Proud, or Sensual by them) one would think that all who have any serious Concern for the *Souls* of their dear Children, should tremble at the thoughts of venturing them with Great Estates ; and be under no Temptation upon *their account* of not being liberal. And I cannot imagine, but that every *truly-Good* man must needs dread *for his Childrens sake*, as well as for other reasons, being backward to Works of Charity : Nothing being more commonly observed, than that the Children of Covetous Close-handed Parents, do either as
pro-

prodigally *fling away* what *they scraped together* for them, or prove mere *Mammonists* and *Muck-worms* like them; and so *have their Portion, like them too, in this Life.* Which no man that really believes the *other Life*, shall need to be told, is an Evil to be dreaded unspeakably more, than *their going a Begging from door to door.*

Secondly, We learn from our past Discourse, that 'tis not in the least disbecoming a Christian Spirit, nor at all inconsistent with that Ingenuity which Christianity requires, *to have Respect, with Moses, to the Recompence of Reward* in the Good we do; or to be excited thereby to *Well-doing.* Many Charitable and Good Souls have perplex't themselves with doubts, that their Good Works are not of the *true Christian* kind; because they think they are Conscious to themselves, of not being principally moved to them by *Love to G O D*, but by *self-Love*; being perswaded that the *only* Spring and principle of Evangelical Obedience is *Divine Love and Gratitude*; and that neither *Hope* nor *Fear* is so. But since so very many *Promises* and *Threats* are to be found in the Gospel, 'tis evident they are greatly mistaken; and that *they fear where no Fear is.* For is it to be thought, that we should be stirred up to Good Works by such Motives as *these* by Our Blessed *Saviour* Himself, if their having their designed influence upon us would so *spoil* them, as to make them *not truly Christian*? But I will say *Two* things in reference to this matter.

1. It is true, that *self-Love* ought not to be our *only* Principle in doing Good. We ought to be constrained thereto by the *Love of God and our Saviour*, and the wonderful Expressions of *their Love to us.* We are obliged also to do *Good Works* from a sense of the *Goodness of them*; and to be *Charitable* from the Love of *Charity* as *such*; as it is a most lovely Thing, an excellent

cellent Grace, highly beneficial to the World, and greatly ennobling and beautifying the Soul that's therein inspired. And we ought likewise to shew pity to our Afflicted Brethren from a principle of Love to *them*. But still since God and our Saviour have seen it necessary to lay before us the Motives of Promises and Threatnings, 'tis impossible it should be unworthy of Christians to be Acted by them in their Obedience. And God knows, that in this imperfect State, the *Best* Christians find that they have need enough of *these* Motives. But,

2d. 'Tis a mighty Mistake to think that to be perswaded to the Obedience of the Precepts of the Gospel by it's *Promises* or *Threats* either, is to obey from a *meer selfish* Principle. For if we have a *true Notion* of that Happiness our Lord promiseth, and of that Misery He threatneth, we are no less acted by Love to *God*, in that Obedience which our desire of obtaining the *one* and avoiding the *other* excites us to, than by Love to *Ourselves*: The Heavenly Happiness (as hath been already observed) principally consisting in a perfect Likeness to GOD, and Enjoyment of Him, *viz.* as Perfect as our Nature is Capable of; and the Hellish Misery being a State of perfect Unlikeness to Him, and Eternal Separation from Him.

Thirdly, We learn from what hath been said, what a *Folly* it is for men of Estates to hope to be *Received into the Everlasting Habitations* in the *Text*, without being *Charitable* with them; without *making to themselves Friends*, in our Saviour's sense, of their *Mammon of Unrighteousness*. Let me Beg of *such* not to be offended, if I take leave to be a little *Free and Plain* with them. Do you *really* and *indeed* Hope to be saved? To be sure you will say you *do*. But, for God's sake, tell me *why*? Hath GOD promised *such*

as you these Habitations, and will you expect them without a *Promise* ? I pray look into the *Bible*, I can in the *Name of GOD* assure you, that you shall not find *one Syllable* there of any *Promise whatever*, and much less so exceeding great and precious a *Promise as this*, made to such as you. But you will there meet with *Threatnings* good store against you, and such terrible ones too, as would make a man even Tremble to read them, though he should know *himself* to be unconcern'd in them.

You will, no question, say that you hope for Eternal Happiness through the *alone merits of Jesus Christ*. Very well ! But hath Christ promised to Save all by his Merits that *Rely upon them* for Salvation ? Hath he proposed no *Terms* to us, without our Compliance with which, He will not Save us ? Nay, Have not He and His Holy *Apostles* most expressly and frequently told us, that *Obedience to His other Precepts* is every whit as necessary to our Salvation, as *Obedience to that of Relying on his merits* can be ? And is there any one *Precept* so often repeated, so much inculcated, as this of *Charity* ? As those of *feeding the hungry*, and *Cloathing the Naked* ; of being *Fathers to the Fatherless*, and *Husbands to the Widows* ; of being *merciful and tender-hearted* ; of being *ready to distribute*, and *willing to communicate*, &c. ? Nay, Is any one single Duty oftener made a *Condition of Salvation*, than this of *Charity* ? There is scarcely any one made so *so often*. Why then should not those who live in the open Transgression of the *Laws of Temperance, Sobriety, and Chastity*, or of *Justice and Righteousness*, expect as well to be Saved by the *Merits of Christ*, as you who live in the manifest Breach of *those* which oblige you to be *Charitable* ? There are many Promises of such *Blessings* as I know you desire with all your hearts, and
much

JAM. 2. 10.

much *more* than you ought, made to the Charitable: Now what an unaccountable thing is it, that those who cannot find in their Hearts to *Trust* in God for the fulfilling of his *Promises*, by performing the Conditions of them, should be able to Trust in Him *without* the Encouragement of *any Promise*; nay, *against* many solemn Declarations made *by God* and His Son *Jesus*, on purpose to discourage us from expecting the least Favour from them, while we persist in wilful disobedience to any of their Precepts. You are plainly told, that *Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all*: Or, if it were possible for a Man to observe all the Laws of God but *one*, and live in the Breach of that one, this will as certainly make him liable to the Divine Vengeance, as living in the Breach of *all*; though not to the same degrees of Punishment. And you are assured by *Him*, on whose Merits you so rely for Salvation, and who will be your Judge, that the *Covetous* and *Uncharitable* shall be placed on his *left hand*, at the Day of Judgment, and receive that foresaid fearful Sentence from Him, *Depart from me ye Cursed, &c.* And yet, I say, in spite of such Declarations as *these*, those I now address my self to, will hope, not only to *escape the Wrath to come*, but to be eternally Happy too: At least *those* of them will that are not secret *Infidels* (as I must confess 'tis hard to think most of them should not be, profess they what they will): But who can express the Folly, the Madness rather, of *such* a Hope?

I know many of our Covetous (*Christians* I can't call them, but) Professors of Christianity do lay no small Weight on their being *Just and Righteous in their Dealings*, and taking great Care to do *no wrong*. But,

1. Sup-

1. Suppose you are *strictly just*, can you expect a *Reward* for this? Nay, can you expect that the *King of Heaven* should bestow upon you no *less* a *Reward* than the *Kingdom of Heaven*, merely because you do *no wrong*; merely because you are pleased not to be *Mischievous*? In *good time* in truth. But this is *all* that a barely *just* man can commend himself for, *viz.* that he does no *Mischief*. And remember, I beseech you, that our Lord hath declared that *The Unprofitable* (and not only the *Injurious*) *Servant shall be bound hand and foot, and cast into outer Darknes*; where shall be *weeping and gnashing of Teeth*. And that *The Tree which bears not Good fruit* (and not only that beareth *bad*) *shall be hewn down, and cast into the fire*. But,

Mat. 25. 30.

Ch. 3. 10.

2. 'Tis more than an *even Lay*, that those *Misers* who most boast of their *Justice*, are far from being *strictly Just*. Nay, I dare warrant them, should their *Practices* be narrowly lookt into, if they be not found guilty of such *gross Injustice* as will render them obnoxious to the *Laws of the Land*, yet they may be discerned to make no scruple of many such sly *Tricks*, as will speak them no less *Unjust* than *Uncharitable* in the *Court of Heaven*; nay, and also in *any impartial Court of Equity*. That common Saying, *Such a one is a very just, but an hard man*, is founded upon making mere *humane Laws* the *Measure* of *Justice*; but a man may be a *great Villain*, and yet be as *honest* as he can be made to be by the *Laws of his Country*. And, I say, 'tis *many to one*, but that those *Misers*, who most bepride themselves in their being *just* and *honest* in their *Dealings*, will be found to have *much too good an Opinion* of themselves, were their *Actions* measured by either the *Laws of the Gospel*, or of *Natural Equity*; even such as are to be seen in *Tully's Offices*, and

many other Writings of the Pagans. But however,

3. Men are Unjust in being Uncharitable. For the Uncharitable are alwaies transgressing that Rule of Justice given by our Saviour, and which is as much a Maxim of the Law of Nature as of the Christian Religion, viz. *What you would that men should do unto you, do you even the same to them.* There is no man, let him be never so insensible of the Miseries of others, who would not, should himself fall into needy Circumstances, complain of it as a great Cruelty to be denied Relief by those who have power to help him. And therefore 'tis the plainest Case, that men as often transgress this Golden Rule, as they refuse to close with Opportunities of being Charitable. Again, every Uncharitable Person is as such Unjust, in that the Poor and Necessitous have a Right and Title to their Charity. God hath by many Laws given them a clearer Title to our Charity, than any man can shew for his Estate. And therefore in denying it to them, we withhold a plain Due, and What is this but as plain Injustice?

These things considered, What can be more evident, than that those do put the grossest Cheat upon their own Souls, and are befooling themselves into Eternal Misery, let them be never so great Professors of Christianity, and never so observant of its easie and cheap Duties, who hope to be Saved upon such accounts, while there is no prevailing with them by all the Arguments that Almighty GOD hath laid before them, (though they are the greatest imaginable) to employ any considerable proportion of their Mammon of Unrighteousness in Works of Charity?

Before I proceed farther, I would briefly speak to this Question, What Rules should we go by, what

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Measures should we take, to satisfy our selves that we are *truly Charitable*; and therefore have a right to the Promises made to *such*.

1. In *answer* hereto, let us take notice that GOD expects our spending *more or less* in Works of Charity, according to the *Estates* he hath blest us with. If the *H. Scriptures* had been silent, as they are *not*, about this matter, we may be certain from the *Equity* of the Divine Nature, that according to our *Circumstances* and *Abilities*, God looks for *more or less* from us. *If there be a willing mind, it is accepted, according to what a man hath, and not according to what he hath not.* 2 Cor. 8. 12. Which words the Apostle spake in reference to *Charity*. And mens *Estates*, and therefore their *Abilities* for doing good, are to be measured, not only by their *incomes*, but also by their necessary *layings out*. And consequently *he* who hath a Family to maintain, is far from being obliged to give as much as *he* who hath no body to take Care of but *himself*, though the *Lands* or Stocks of both are *equal*: And according as a mans *Family* is greater or less, more or less of his *Estate* is to go to *Charity*. This is too plain to need proving.

2. GOD expects more or less of our *Charity*, according to the *Opportunities* His Providence presents us with, of being *charitable*; *As we have opportunity,* Gal. 6. 10. saith the Apostle, *let us do good unto all men, &c.* The more or greater the *Objects* of Charity are, that we hear of within our reach, the more Liberal are we bound to be.

3. We ought to be much *less cautious* of offending on the *Right*, than on the *Left* hand in our Charity. He is like to be but a *Sorry Creature* at Charity, who is resolved to do *no more good* than he *needs* must.

2 Cor. 9. 6.

In an highly important Affair, the Extreme of *Overdoing* is far more safe than that of *Underdoing*. The *Overdoer* in a good Work, supposing his Excess proceeds from a good Principle, shall have his *Charity rewarded*, and his *Imprudence pardoned*; but the *Wilful Underdoer* must neither look for a Reward, nor without Repentance, (that is Reformation) a Pardon. And whosoever is an *Underdoer* from too great *inadvertency*, and a *too-little Concern* about the Duty of Charity, hath no Title to any greater Promise than *this*, *He that soweth sparingly shall reap sparingly*. And as with respect to *our selves*, the offending on the *Right hand* is by much the safer Extreme; so is it also with respect to *others*. There is more good in giving to one *Needy Person*, than there is evil in giving to twenty *Counterfeits*. For, as being liberal to *these*, proceeds from a better Cause, than doth the withholding from the *really Neecessitous*; so 'tis more Eligible that *some* should have *more than enough* of our Charity, than that any should want bread. And the Extreme of being *too charitable* (of which fault I doubt but few are guilty) is better for the World in *general* (which I need not stand to shew) than the *other* Extreme.

In short, Most, I am sure, do exceed in their Expences upon *something or other*; but he who does so on *Objects of Charity*, of all Exceeders, exceeds the most *safely*. That Saying, *Too good is stark naught*, needs some Wit and Pains to make it a true Proverb. But,

4. Though we should rather chuse offending on the Extreme of *Charity*, yet we ought to manage our selves with such Prudence, as so to give at *one time*, that we may give at *another*, and *hold on* in giving:

5. *This*

5. *This is the best general Rule* I am able to prescribe, *Viz.* That we never refuse to part with our Money to Charitable Uses from the *love of Money*. It is not to be particularly and exactly stated, how much it is *each* Persons Duty to give; Circumstances in this Case to be considered, being infinitely various: But if this Rule be carefully observed, and we keep alive and cherish in our Breasts the true Christian Principles of Charity (which I need not again repeat) though 'tis possible we may not alwaies be so very *prudent* in our Charity, as is desirable, yet we need not fear, but we shall so govern our selves in this weighty point, as to be accepted of GOD, and rewarded by him, as *Charitable Christians*.

But it is necessary to add, That it becomes us not to be *desirous of more* for *ours*, than that they may live *comfortably*, according to their Education, and the Rank and Quality of *Our* Children: Nor ought we to covet *Great* things for them; since by this means we may endanger their being deprived of what is infinitely better than any thing *we can leave them*, *viz.* God's Blessing. And He hath made Promises enough to put us out of all doubt, that the *best* Course we can possibly take to have our Children *blest* in the World, is to be mighty cautious (while we retain enough for their comfortable Subsistence) of making the Poor and Needy fare the worse for *them*. And now,

Fourthly, and Lastly, Since we have such abundant Evidence of the Absolute necessity of *Making to our selves Friends of the Mammon of Unrighteousness*, if we would, *when we fail*, and are turned out of these mouldering Cottages, *be received into everlasting Habitations*: Since, if we are not *Infidels*, we must needs be

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Prov. 11. 24.

convinced, that there's *no Duty whatsoever*, but will as easily be dispensed with as *this Duty*; and that 'tis every whit as indispensable as Faith in Christ's Merits and Righteousness, for the Remission of our sins: And since we have not the least shadow of Reason to hope, be we never so observant of other Precepts, that Christ's Undertakings for Sinners will in the least avail *us*, while we live in disobedience to his *so often repeated* Precepts of *Charity*, and have *none*, or but *little* fellow-feeling of the Distresses and Calamities of our poor Brethren: Let us, considering *these* things, be persuaded to make as much Conscience every whit of *this*, as of *any other Duty* to which our Religion does oblige us.

And in order to the *still more* effectually exciting you hereunto, I might present you with as many Promises relating to *this Life*, as well as the *other*, as your hearts can wish for. And I might shew *particularly*, from not a few Texts of Scripture, that to be *Rich in good Works* is the surest way to encrease your *Riches*, to add to your Treasures on *Earth*, as well as to secure and augment your Treasures in *Heaven*. But as *these Promises* are *foreign* to my *Text*, so you were on *Monday* minded of many of them. As also had many bright and shining *Examples* of *Charity*, the more to quicken you to this great Duty, laid before you. But yet I must not wholly *wave* this Great Topick, but shall confine my self to *those* Examples which *our own City* hath been, and God be thanked, *is still* Blest with. Examples enough to shame all Miserly People out of their excessive Backwardness to Works of *Charity*, and more than enough to make our *Adversaries* ashamed of their Nick-naming Protestants *Solifidians*, although they were wholly *unacquainted* (as 'tis impossible

sible they should be) with our *Principles*. Which (by the way) are no more reconcileable with *Solifidianism* than is the Doctrine of the *Bible*. For, *The Bible*, (as Mr. *Chillingworth* saith) *The Bible is the Religion of Protestants*. Which if it were of another sort of Christians, who call us *Bibliists*, it could not be one of their Avowed Doctrines, That Good Works do *Vere mereri augmentum Gratiae, aeternam vitam & augmentum Glorïæ* : Truly or properly merit an *Encrease of Grace, Eternal Life, and an Encrease of Glory*. Which are the words of the *Council of Trent*. Nor would their *Greatest Motive* to Good Works be *that* which divers of them have frankly acknowledg'd is *not* in the *Bible* ; and which we are certain is a meer Figment, and the very *Dream of a Shadow* : And Serves to no better purpose than to *spoil* Charity, and make it a thing forced and extorted by *slavish fear*. I need not tell you I mean their Doctrine of *Purgatory*.

But to proceed, I say we have had many Noble Examples among our selves, and have at *this day*, to encourage us to be Charitable. And great instances of the Charity of our *Fellow-Citizens* (for the most part) are commended to your Imitation in *this Paper*.

A True Report, &c.

Here are *Five Eminent Hospitals*, which you may be satisfied by what hath been now a *third* time read, are such *Treasuries* for Charity, as there are *no where* to be found *better* : And which withal give us such *Patterns* of it, as the like to them are not easily to be met with.

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As these Hospitals have had of late years far more Liberal Contributions than heretofore, so a very great part of their Revenues being consumed by the late dreadful Fires (and the *greatest* part of *three* of them) and the *whole Stock* of the Hospital of *Bethlem* exhausted by the Building of a far more Commodious House, which cost above 17000*l.* (besides paying Interest for several great Sums for the finishing thereof) they would since have signified nothing to what they now do, without such Contributions.

Now certainly *those* whom God hath blest with Estates, and who want not *Hearts* to be liberal with them, cannot want *Encouragement* to Liberality towards these Houses of Charity. For as in *these* they cannot fear depositing their Alms either in Unfaithful or Imprudent hands, their Governours and Treasurers having so great a Reputation for their Excellent managing and improving of Charity, so they cannot be bestowed on People whose Case is more compassionate than *theirs* is, who are received into *these Houses*: I mean among our *own Country-men*. I thus limit it, because the *French Protestants* (for *whom* I must take all opportunities of being an Advocate) must necessarily be acknowledg'd to be the most inviting Objects of Charity in the World: Both in regard of the not to be parallel'd Greatness of their Sufferings, and the Blessed Cause for which they suffer. But if God's *Stewards* (as all that have Estates will one day be convinc'd they were, and that GOD never parted with His *Propriety* in them) would be but as *just* as He is *bountiful* to this City and Kingdom, neither *these distressed Forreigners*, nor *our own Poor*, would have cause to complain of the want of Cha-

Charity. Our good GOD hath given among us enough and to spare, for the Supply of *both*, and no one be in ever a jot the worse Circumstances.

But to return to our business; In the Hospital of *Christ's-Church*, the Receivers of your Charity are poor Orphans, who might have been cast upon the *Wide World*, had they not *here* been taken in: And whose begging about our Streets could only have been prevented by the *hand of Charity*. And, Who would not Covet being of *their* number, whose Hearts are now rejoiced at the Lovely Shew now before us, of Fatherless Children well *Fed* (which is seen in their Countenances) and as well *Clothed*, by the help and Assistance of *their* Charity? But they are (next under God) obliged to their Benefactors for a far greater Blessing than mere Food and Rayment, *viz.* a *Liberal Education*; which is fitting them for good Callings suited to their several *Genius's* and *Capacities*; and to which they are *placed* as they become fit for them. So that they being *as well Taught as Fed*, are not only in an Excellent way to be enabled comfortably to provide for *themselves*, but also to Relieve *others*: To be useful in the World, and great Blessings to their Country.

Nay, by your Charity to *this* Hospital you no less contribute to poor Orphans *eternal Happiness*, than to their *temporal Well-fare*: To their *Souls* no less than to their *Bodies*; and Charity to the *Souls* of our Fellow-Creatures, I need not say is incomparably the most Worthy and Excellent in *it self*; and therefore the most Grateful to *God*, and the most highly Rewardable. And in the Hospital of *Christ's Church* (I am well assured) no means are neglected for the well

Principling its Children in the *True Religion*; all Care is taken for the *Training of them up in the Way that they should go*; in Piety and Devotion, Vertue and Goodness. God Almighty reward *those* (as most certainly He *will*) who so *faithfully* discharge this greatest of Trusts: And give the *Poor Children* His Grace, to be duly affected with, and carefully to improve, so inestimable a Blessing.

In the Hospitals of *S. Bartholomew* and *S. Thomas*, you bestow your Charity on the *Sick, Lame, and Wounded*, who must inevitably perish, and while they *live* lie in great *Misery*, without the help of *Charity*. And (as you have now heard from the *Paper*) there are such great Numbers of these Miserable People received into these Houses, that they must be very *large* Contributions that will defray their Charges.

And *these Objects* of Charity you shall not need to be told, are *sad Ones indeed*. 'Tis a lamentable thing to be destitute of *Food, Fire and Cloathing*; but over and above these Wants, to want *Health* too, or the *Use of Limbs*, which Wants render incapable of supplying the *other*; and to have excessive *Pain* added to extreme *Poverty*: Oh what a pitiable Case is this!

What is given to the Hospital of *Bridewell* contributes to the Maintaining of *Poor Youths*, and fitting them for Trades, and putting them out to them: which are much like *Objects* of Charity with *those* in the Hospital of *Christ's Church*. It farther contributes towards the Reducing of *Vicious People* to *Sobriety*; which, whatever the *success* be, is never the less *Acceptable* Charity; *Endeavour* being *our Work*, and not *success*. And what is bestowed *here*, helps
also

also to the Relieving of *indigent, miserable People*; and to the sending of *poor Vagrants* to the Places which ought to be their *Homes*, that are bound by *Law* to take care of them; and to their Relief and Subsistence in the *mean time*. And though many I fear of *these last* do much more need than deserve your Charity, yet *this* is so far from being a good *Objection* against giving to them, that it carrieth with it a no small *Motive* thereto, *viz.* that *this* is imitating the Charity of our *Heavenly Father, who is kind*, as our *Saviours Words* are, *to the Unthankful and to the Evil*. And if *those* should want the Charity of *Heaven* who are far from *deserving it*, we should all go without it.

Luke 6. 35.

But I am not now encouraging you to any great Liberality towards our *street-Vagrants*; and much less to such of them, as are not by *Age*, or loss of *Eyes* or *Limbs*, disabled from Working. The Truth is, the so *swarming*, and I doubt *daily encreasing*, of *Common Beggars*, is a great temptation to reflect upon our Government.

And *Lastly*, As to the Hospital of *Bethlem*: Lord, how deplorable is the Condition of *those*, for whom your Charity is *here* desired! Of *those* who have lost their *Reason*, and so are rendred as *Unuseful* to *themselves* as to the *World*; and have left them but little more, to make them distinguishable from *Brute Creatures*, than the *Shapes* and *Tongues* of Men and Women!

But the Case of Lunatics is too Lamentable to need *Aggravation*, for the raising of Compassion. Those therefore can be no less void of Sense than *these poor Souls*, who need to be told, that what is given towards the reducing of such as are desti-

tute of other help to their right Minds, is extraordinary Charity.

And now let me commend *those* Words of the *Author* to the *Hebrews*, *Ch.* 13. 3. to your very serious consideration: *Remember them that are in Bonds, as bound with them, and them which suffer Adversity; as being your selves also in the Body.* That is, as being liable *your selves*, whilst you are in this World, to the same Adversities. The *Richest* man among us hath no Assurance, but that he may be as *poor as Job*. The *Healthiest* and *Soundest* of us all, cannot promise himself, that he shall not Live to be as full of *Sores*, as was that *Good man* and *Lazarus* in the *Parable*; or as miserably *Diseased* as the most languishing People in either of our *Hospitals*. The *Ripest Wits* and *best-Parted* in our City do little know, but that they may end their days in *Bedlam*. And the best Security we can have from *such like Calamities*, is to Sympathize with, and extend what Relief we are able to, *such-like Sufferers*.

As on the other hand, 'twill be most just with GOD so to abandon us by His Providence, as to permit our falling into very miserable Circumstances, if we have little Compassion for our *Fellow-Christians*, or *Fellow-Creatures* in Misery. And whensoever this may happen, (as God only knows what a day, or what an hour, may bring forth) How must then our Consciences needs upbraid us, as *Joseph's Brethrens* did them, When they said one to another, we are verily Guilty concerning our Brother; in that we saw the Anguish of his Soul, when he besought us, and we would not hear: Therefore is this Distress come upon us.

Gen. 42. 21.

I doubt I have tired your Patience, but I can't however conclude, till I have Addressed my Self, in a few words, to *those* of you whose *Hearts* and *Souls* are in *doing Good*: Who chiefly value your Riches upon the account of the *Good* you are inabled by them to do in the World: Who cheerfully Embrace all Opportunities of expressing a Compassionate and Charitable Temper. The Great *S. Paul*, (who next to our Blessed Saviour, was the most wonderful Example of *Charity* the World hath known; though he was not in Circumstances to be so of *that* part of it which consists in *Alms-giving*): *S. Paul*, I say, assures such as you, that *God is not Unrighteous, to forget your Work and Labour of Love*: And that, *You who sow bountifully, shall reap bountifully*. And therefore, as it follows, *Every man according as he purposeth in his Heart, so let him give not grudgingly, or as of necessity, (or, as being constrained by importunity) for GOD loveth a Cheerful Giver, 2 Cor. 9. 6, 7.* And give me leave to read what follows to the *End of this Chapter*. And *God is able to make all Grace abound towards you, that ye alwaies having all sufficiency in all things, may abound to every Good Work*; or may still have plenty for all *Charitable Works*: *As it is Written, he hath dispersed abroad, he hath given to the Poor, his Righteousness remaineth for ever.* Or, his *Charity*. And therefore he hath ever wherewithal to be *Charitable*. Now be that *ministreth Seed to the Sower*: both minister Bread for your Food, and multiply your seed sown, and Encrease the Fruit of your *Righteousness*; or, of your *Charity*. Being enriched in every good thing to all *Bountifulness*, (or, having enough to be liberal at all times) which causeth
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through us Thanksgiving to God. Or, gives us Occasion to Bless GOD for all His Blessings bestowed on you. For the Administration of this Service, not only supplieth the want of the Saints, but is abundant also by many Thanksgivings unto God. Or, causeth mighty Thankfulness to God from those that are Relieved by you, and those that are Beholders of your Charity. While by the Experiment of this Ministration they glorise GOD, for your professed subjection to the Gospel of Christ; and for your liberal distribution to them, and to all men. And by their Prayer for you, which Long after you, (or are in Love with you) for the exceeding Grace of GOD in you. Thanks be to God for His Unspeakable Gift. Or, for this His Great and Unspeakable Gift of Charity.



T H E E N D.



